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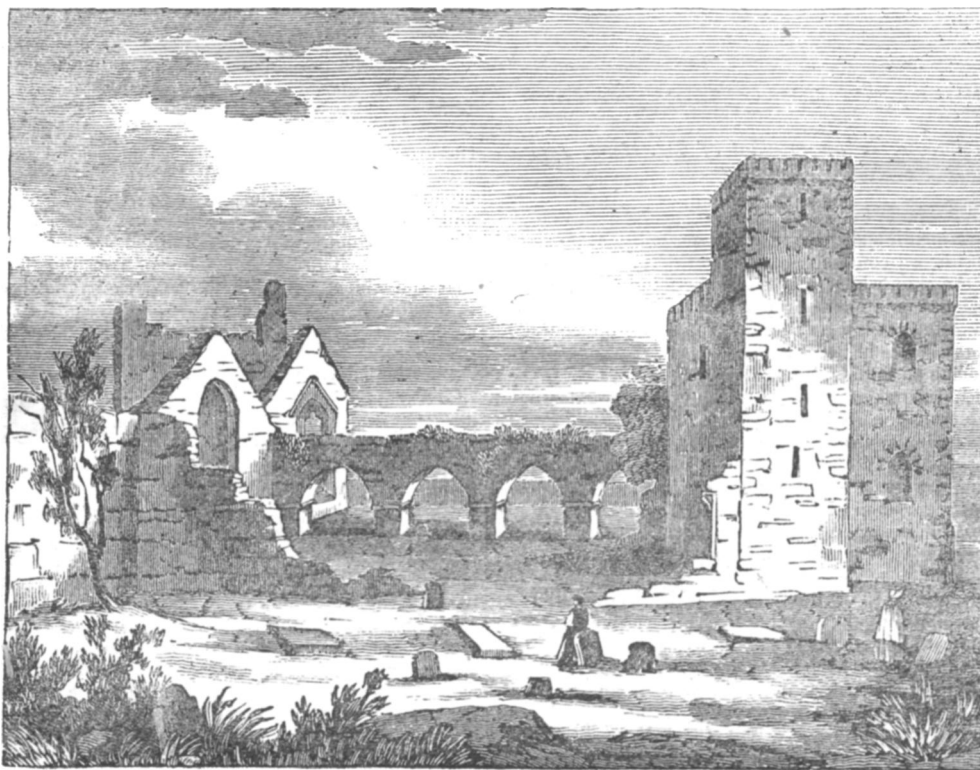
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which have enough to do to support his body. By means of the trunk he breaks off branches of trees, and tears up succulent plants out of the ground, and puts them into his mouth, as a man would with his hand. In the same manner his drink is taken up by the trunk and conveyed into his mouth. Although the trunk is so strong, so flexible, and so admirably adapted for its purpose, yet it is quite inferior as an instrument of sensation and action. First, because it is single; and secondly, because its extremity is not divided, so as to be capable of embracing an object on all sides at the same time, and consequently is quite unfit for holding tools. It follows, therefore, that although the intellectual faculties of the elephant were much greater than they really are, yet the animal must ever remain ignorant and incapable of performing any work of art.

From this comparison of the human hand with the corresponding parts of other animals, (for the anterior extremities of man, and all animals which have a skeleton, are made on one plan,) you will perceive the great excellence of this organ in man. When you consider the freedom of motion at the shoulder joint—the curious structure of the anterior part of the arm, consisting of two bones, the one turning freely on the other—the flexibility of the wrist—the thumb like a second hand, inasmuch as by the joint action of the thumb and fingers of one hand

a variety of acts may be performed, which would otherwise require two hands—the breadth of the tips of the fingers, so peculiar to the human race—the admirable support given to the skin at the points of the fingers by the nail behind—the strength of the hand, and the wonderful sensibility of the points of the fingers themselves, by which the slightest object can be felt and distinguished, you no longer wonder at the works which the hand of man is able to execute—the instrument is equal to the work.—Inferior to many other animals in quickness of smell, sight and hearing, and not much, if at all, superior in the sense of taste, man is raised to an infinite pre-eminence above all other animals by the hand alone. His superior intellectual endowments would not by themselves be sufficient to raise him to this pre-eminence; for intellectual power must, of necessity, be useless without knowledge to afford it food, and without an agent by means of which to re-act in consequence of that knowledge. The sense of touch, or the hand, in which this sense mainly resides, is, as we shall see as we proceed with the history of the senses, the main source of all human knowledge, and the principal agent of all human power.



THE OLD CHURCH AT SELSKER, WEXFORD.

The annexed sketch represents the remains of the once celebrated priory of St. Peter and St. Paul, usually styled Selsker, situate near the west gate of Wexford. It was founded about the year 1190 for Regular Canons, of the order of St. Augustine, by the Roches, lords of Fermoy, though it was not an original foundation, but like most of the ecclesiastical buildings in this county, a re-erection on the site of an old church dedicated to the same apostles. The square tower or castle, formerly attached to the priory, is in a high state of preservation, adjoining to which there has been lately built a church, under the inspection of Mr. Semple, architect to the Commissioners for First Fruits. The interest we feel in inspecting these ruins is considerably increased by the recollection that the first treaty ever signed in this kingdom with the English was on this spot, in the year 1169, when the town of

Wexford surrendered to Dermot M'Murrough and his allies.

This church, with six others, were demolished by order of Oliver Cromwell, when in possession of the town in 1649. The churches so destroyed were St. Patrick's, St. Mary's, St. Bride's, St. John's, St. Peter's, and St. Maud's, commonly called Maudlin Town. Not satisfied with levelling these various places of worship, together with the plate belonging to the priory of Selsker, he took possession of a very fine ring of bells, which he shipped for Chester, but which, being of a superior description, were removed a few years afterwards to the Old Church, near River-street, in Liverpool, where they remain to this day.

A very melancholy circumstance took place in this churchyard a few years since. A mate of a Welch vessel, then lying at the quay, was taken violently ill at night

and after a few hours' illness, having apparently died, a contagious fever then raging in the town, the fear of spreading the infection caused his speedy interment. A few hours after the funeral had taken place, some children playing in the church ground declared that they heard a strange noise in the grave. On this story spreading through the town, it induced several persons to attend, when the grave being re-opened, and the coffin examined, it was found that the poor man had actually

turned himself round on his face; and from the quantity of blood appearing about the corpse, it was concluded he must have made a most violent struggle, and had the grave, on the first alarm, been opened, there is little doubt but the life of the individual would have been saved. Several persons now living in this town were at the opening of the sepulchral grave.

C. H. W.

Wexford, June, 1834.



SIR—The above are correct copies of two flags at present among the ruins of St. Peter's and Paul's abbey, commonly called Selsker, in the town of Wexford. The first is evidently to represent a shield, bearing on the right side a lion rampant over a crocodile, and on the opposite, a tree, both surmounted by crescents: it bears the date 1623, but as to the inscription, I am perfectly at a loss to conjecture what the object of it was. The second is in old English, and I have transcribed it, as it is no easy matter to read.

"God who raised us to build and buy  
For life and death posterity  
Grant do our life to the grace death crowned  
And do our posterity gain the same renown  
That this thy grace in us begun descend  
He them increasing to the world's end  
That each confess God's gifts is our possession  
And ever sing God's mercies our protection."

In the transcription I have not adhered in the spelling to the original.

Wexford.

C. D.

\*.\* We are much obliged by such communications as these; they are not only curious and interesting but often throw light on bygone times, and sometimes settle difficult points of national history.

No. 1, is a sepulchral flag, which, no doubt, covered the grave of Richard Stafford, of Wexford, and Anstace, his wife, who was the daughter of Leonard Sutton, of Ballykeroge in the

county of Wexford: they died in the year 1622, and were buried in the abbey of St. Peter and Paul.

The Staffords were descended from John Stafford, a third son of a Buckinghamshire family, who acquired the estate of Ballymachrane, in the county of Wexford, about the reign of King Henry the Seventh; and from him descended the families of Ballyconnor; George Stafford, who built the castle and hall of Wexford; Richard Stafford, above-mentioned, who was descended from a second brother of Ballyconnor; and two other branches who possessed considerable property in Wexford in the reign of James I. and Charles I.

The family of Sutton were also of very ancient residence and respectability in Wexford and the adjoining counties: they possessed Old Court, as well as Ballykerogmore, and were of the same original stock as the Suttons of Tipper, in Kildare.

The arms on the stone are empaled, baron and femme.—1—Argent, three staves of oak, ragulee, two and one for Stafford. 2—Or a lion rampant gules, treading on a lizard, vert, for Sutton. The lower of the staves is joined with the first in the stone, but that is but a clumsy error of the stone cutter. The name, Richard, was probably followed by Stafford on the broken part of the flags, as was A N with Sutton.

The other flag probably stood in the wall of the abbey under a mural epitaph.

W. B. U.